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Siouan are not found among the Sauk and Menomini. According to my information in the field, these are: tattooing, buffalo doctors, and oath or ordeal bundles. It is, however, Mr Harrington's intention to publish his notes on these later on.

In connection with the bundles Mr Harrington enumerates and defines several terms of classification which he uses—namely, fetish, amulet, and charm, with some good data, and gives a poor sketch of Sauk and Fox material culture, with some excellent general remarks on the bundles (pp. 132, 157), while some fragmentary data on historical references occur on page 134. It may here be remarked that the arrangement of the monograph lacks unity and makes reading difficult.

Mr Harrington then gives some very satisfactory observations on the myths of origin of the bundles. Here the greatest difference is found between the Sauk and Fox and their neighbors. Nowhere, in use, ritual, or contents is the difference—say between the Sauk and Iowa and Menomini—more striking than in the contents of these traditions. All alike find their origin in dreams, brought on as a rule by fasting, and all bundles came as gifts from supernatural powers, but the gist of the tales varies widely.

The use of the clan or naming bundles, kept by the clan in a special house or repository, is well described and war bundles are correspondingly treated. The contents of twenty-two war bundles are described with painstaking care, and the more important pieces shown in exquisite photogravures. General medicine bundles and charms are dwelt upon later.

Students must be grateful to Mr Harrington for his presentation of this exceedingly difficult subject. All will look forward expectantly to the publication of his material on other tribes, hoping that he will spend more pains on arrangement and discussion of material and give more comparative and historical data, but glad to have anything from the pen of so experienced and careful a collector.

ALANSON SKINNER

The Myths of the North American Indians. By LOUIS SPENCE, F.R.A.I.
Thomas Y. Crowell Co.: New York, 1914.

As the author states in the preface, "the primary object of this volume is to furnish the reader with a general view of the mythologies of the Red Man of North America, accompanied by such historical and ethnological information as will assist him in gauging the real conditions under which this most interesting section of humanity existed."

In this pretentious undertaking the author has succeeded fairly well. At the beginning he wisely gives an historical summary of Indian and European contact with especial reference to the strange theories as to Indian origin that were once so prevalent. Treating in turn the hypotheses of the Indians as Jews and Welsh, he adds another stone to the cairns over the graves of these theories and then takes up the ever-fascinating problem of man's antiquity in America. The American archeologist will marvel somewhat at his selection of evidence from the material at hand,—his rejection of the Trenton evidence in favor of other more nebulous data, but his final conclusions agree with the accepted platform of one school of American workers, at least. With regard to later man his all-too brief statement is not open to criticism, but in the section on "Evidence of Asiatic Intercourse" while we are willing to admit his thesis, the evidence which our author produces is, on the whole, not convincing.

A longer account of Norse contact on the northeastern coast of America is more in accord with accepted theories, and the passages on the mounds and their builders are not open to criticism.

When Spence takes up the linguistic stocks and tribes of North America we find him at his best, giving a sound, correct account that follows accepted lines, although the emphasis is not always rightly placed and probably few would care to receive the statement that the Algonkin were more advanced and intelligent than the Iroquois.

The historical summary suffers from the lack of proportion that is the chief fault of the entire work. In this case undue stress is laid on romantic individual instances which make good reading. The remarks on dwellings are taken from Lewis H. Morgan and so far as they go are good, as are the succeeding sections on Hunting, Costume, etc., all being compilations and not original work. The sections on Art and War are not so good, but those on Indian life and early training are for the most part well handled, though some statements—including one to the effect that monogamy on the whole prevailed throughout the continent—might well be challenged. Where the author is less speculative and sticks to authorities in dealing with totemism, his treatment is good, but he might have handled the matter more carefully and extensively. This also applies to his remarks on fetishism, but the succeeding views on theology are not satisfactory.

The main body of the work is made up of mythology and folklore. Most of the selections are standard tales and well known, but the author's comments are frequently open to the objection that they tend

too much to mysticism. The stories that follow as retold by Spence are well done, though one would be better pleased if he gave their origin more definitely. This is the more lamentable since when actual data are given they are sometimes erroneous. In the story of the Dog Dance (p. 190) we learn that it was obtained by the Pawnee from the Cree! Of course, the Ree, better known as Arikara, are meant. One wonders where some of the legends were obtained. Especially is this the case with the Iowa stories, since very little Iowa material of this sort has been published. Mr Spence misuses the term "Sioux," using it instead of "Siouan."

The author is unnecessarily credulous of the stories of the pygmies, for he says (p. 248): "This story is interesting as a record of what were perhaps the last vestiges of a pigmy folk who at one time inhabited the eastern portion of North America."

The book is concluded by a good bibliography, which includes many little-known titles while some standard authorities, such as Wissler, are omitted. The illustrations throughout, though often clever in conception, show the artist's complete lack of knowledge of North American material culture and ethnology.

ALANSON SKINNER

The Quarterly Journal of the Society of American Indians, Vol. III, No. 1.

A. C. PARKER, Editor General. Washington, D. C.

The *Quarterly Journal of the Society of American Indians* is again with us. It is unnecessary in a review of this nature to comment on the value and importance of the work of this most worthy society, the annals of which will be found in the *Journal*. The main purpose of this notice is to call attention to the policy of the society, always held but now openly avowed, to publish in the *Journal* ethnological data and folklore contributed by its Indian subscribers.

The current number contains the origin myth of the Seneca Little-Waters Medicine Society, by Edward Cornplanter, together with a well executed native illustration. From now on the *Journal* will prove of increasing interest and value to ethnologists, and no one engaged in North American research can afford to ignore its contributions.

ALANSON SKINNER

The Indians of Greater New York. By ALANSON SKINNER. Torch Press: Cedar Rapids, 1915. Pp. 150, map. (\$1.00 net.)

There has existed in recent years a constantly growing demand from New Yorkers for a popular exposition of the life of the erstwhile